# THE ANTI-SLAVERY BUGLE

THE ANTI-SLAVERY BUGLE
Is published every Friday, at Salem, Columbiana Co., Ohio, by the Executive Committee of the Western Arti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by Bers. S. and J. Elizabeth Jokes; and while urging upon the people the duty of holding "No union with Slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limcan occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to said in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet and is furnished to subscribers on the following TERMS.

WOL. 3.--NO. 39.

\*\*VOL. 3.--NO. 39.\*\*

# ANTI-SLAVERY BUGLE.

SALEM, OHIO, FRIDAY, MAY 12, 1848. VOL. 3.---NO. 39.

| Column | C

WHOLE NO. 143.

that the people in that benighted region would not be very happy to listen to be a reguments, and engage in an intellectual together with him, in which the troth might be elicited. I think, however, that the announcement which the bonorable Senator has madby on this floor of the fate which awaits so homble an individual as myself in the State of Mississippi, nest convince every one of the propriety of the high culogium which he pronounced upon her the other day, when he spoke of the high position which she occupied among the States of this Confederacy.—Hat enough of this personal matter.

I think, if I did not misunderstand the honorable Senator from South Carolina, that he is surprised at the temerity of the Senator from New Hampshire, in introducing this bill. Let me ask, what is the bill? What is this incendery but that has elicited such a terminal has been manual forced the control of the senator from the con

some hickory barks and a loco foco match had thundered in his ears the sentiments of give him the bible. Give it a free circulation. Let it be found in every dwelling in the land, from the palace to the meanest

It was a pity Abby Kelly did not read her bible more. If she studied the bible one half as much as she did her hellish and damning principles, she might use her talents so as to What says history of Infidel France? She openly cried, 'Crush the Down with the bible!' Down with the Church!' Down with the government ! ' Let reason triumph !' ' We are philosophers!' Great-big-us. We know how to make a free and a happy people!' But how did they succeed? Their course was marked with infamy, with crime and bloodshed, and ended with a sycophant yielding to the very power they attempted to destroy .-Modern infidels (Abby Kelly and her followers) had learned from the experience of France. It was their art and cunning that led them to cover up the grand object of their labors, with some great moral question. He was glad the devil was shorn of one half of his power; and rejoiced in the expectation that he would soon be divested of what Inained.

These modern infidels were a great clos in the path to life. But there were many others, among which are intemperance, the flummery, as well as the immodesty of dress, . But there was none of these handled with so much severity as the modern in

But you are doubtless ready to inquire, if the good Elder did not reckon Slavery, Amer-Slavery, amongst the clogs in the path to life? I have to answer, No! I should not have known by his discourse, that slavery existed among 'all' the institutions of this great and free Republic. Now, Friends Editors, I am no infidel. I have no sympathy with infidelity, except it be that kind which is covered up with some great, moral, question: yet the good elder, no doubt, will se me down for one of them.

There were many things in his discourse approve, and many more I condemn. I think it savored full as much of sarcasm as of gos pel, and was better calculated to give tone and strength to "modern infidelity" than " convert sinners to Christ. Yet some of the flock appeared to feast as if they were being led forth into green pastures and beside still

> Yours for the Right. C. H.

ANTI-SLAVERY BUGLE.

SALEM. MAY 12, 1848.

"I love agitation when there is cause for the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please eall on James Barnaby, corner of Main and Chesnut sts.

# The Debate in the Senate.

Which we give in this week's paper, though long, will well repay an attentive perusal .the seventy-six fugitives, re-capture of out of which it indirectly grew, will unquestionably do much to hasten on the day when the great and final battle between Slavery and Freedom shall be fought in this land. leaders of the South have long seen the crisis-which to them comes clothed in terror -slowly but steadily approaching. They have fought against it with an earnestness and devotion worthy of a better cause, but their efforts to retard its advances have been in vain. Their day of power has gone by, and they have been made to feel their own impotency. As the chains of party and of sect become weaker and weaker, man becomes more poble, more free himself, and more ready to make others free. It is true, the great miority are vet too much governed by considerations of expediency-by policy rather than principle; but amid the mass of crumbling rubbish by which they are surrounded, seen the struggling of the spirit after better things.

But we had a word to say about the de bate-about the development of character and position it presents of some who engaged in it. John P. Hale, who introduced the bill, which under the circumstances the South not, and does not intend to advise or aid in any encroachment upon the Constitution in any of its provisions or compromises. If we do not misapprehend his views of the character of the United States Constitution, he regards it as a pro-slavery document, as one in which compromises are made to the spirit of slavery. But so great is his veneration for that piece of musty parchment, that he places it above man-regards it as more worthy of fealty than principle. If no action for the redemption of the slave can be had under the Constitution, he must ever live and die a slave if such doctrines prevail. A man who ders? goes to Congress is necessarily shorn of much of his moral power-he feels the fetters upon his own limbs, the Constitution he has sworn to support is continually reminding him of the allegiance to which he is pledged. The blustering Mississipian, instead of being told by a man who professed to love the slave s, that he would advise no unconstitutional action to affect their deliverance, should have

the Disunionists-"Constitution or no Con- Had a celebration in this place last week. stitution, Law or no Law, the slaves must It consisted of a dinner and a parade, a banbe free-must enjoy their God-given rights."

The Senator further declares he has no desire to wage any other war against slavery than that which convinces the understanding, subdues the affections, and moves the sympathies of those who now sustain it. Add to about the impropriety and indelicacy of swo litical support from the system, and it em-But how can the members of a party which authority of Paul invoked against ers that he." endorse such sentiments? Is it ot throwing away their staff of accomplishballot-box led directly to the cartridge-box ? ments convince the understanding? do they subdue the affections? do they move the sympathies? This is the mission of moral, not political power-of truth uttered in its simplicity.

ristocratic body, whose members were eleder solemn obligations not to disgrace their Such would perhaps be ready to admit that bers. Calhoun and Foote have displayed all which slavery engenders. The former can as a madman, because he holds that the rights and interests of man are the same the ofty position to discuss the right of the opatter can very coolly tell him that if he will come to Mississippi he shall be hung without judge or jury. So desperate has slavery become, that its defenders are driven to the extremity of advocating mub-violence and MUR-DER upon the floor of the American Senate. And these mobocrats, these murderers, are shall not investigate the matter here. law-givers for Ohio, and professed abolitionists recognize them as fit legislators and sit to enact laws for the benefit of the American people. And although these hot-brained Southernors insist that others shall keep withnever hesitated themselves to violate any of its provisions that stood in their way, and have virtually dissolved the Union which they pretend so carefully to cherish; and what is worse, the craven North submits to all the indignities which their Southern masters choose to heap upon them.

We were pleased with the rebuke which Calhoun gave to Douglas; for however ed by the great champion of slavery, he has ever been a consistent advocate of the institution. He will brook no interference, tolesubject must not be touched, touched neither he truly represents the leading minds of the right to discuss implies the right to deliberate, the right to deliberate the right to act; and that the South will have none of.

Every developement which is being made in relation to the system of slavery, tends thinking they were doing God service-have more and more to deepen our conviction, that
the slaves' hope of redemption and the liberproud and aristografic man-stealer to fellowties of the freeman depend solely upon the practical adoption by the North, by peaceable or forcible means-and we hope for the former-of "No Union with Slaveholders."

AMERICAN MISSIONARIES IN MEXICO.-Lieu-AMERICAN MISSIONARIES IN MEXICO.—Lieu-tenants Hare and Dutton, of the Pa. volunteers, thou there, or sit here under our foot stool," together with five other Americans of less note cently attempted a burglary in the city of Mexico. They had been robbing on account of here in a good place;" does not such conduc the government for some time, had indeed distinguished themselves in its service, the for- and Infidelity? If history be true, mer having been presented with a sword for Christ was himself so dark that should be his gallantry. Becon they commenced business "on their own order, his complexion would be a sufficient hook," thinking probably that berglary on a reason for denying him admission—he would small scale was better than an utter stagna- be regarded as unworthy of the fellowship of tion of the business. Several other army graduates have also set up for themselves, and their practices do full honor to their teachers. One paper states that "Many soldiers have deserted from our army and taken to robbery for a living." Is not the editor aware that they took to robbery for a living before they deserted, aye, and to murder too ! For what else did they enlist, but to rob and murder according to the orders of their lea-

following reasonable

REQUEST.

The Sons of Temperance,

ner and a bible presentation, music and an oration, and such other etceteras as were necessary to complete their arrangements.

We have heard a great deal in our time,

especially from the clergy and demi-elergy this the withdrawal of ecclesiastical and po- man speaking in public, even to plead the cause of her sisters in bondage. Holy hands braces all the measures of the Disunionists. have been raised with pious horror, and the looks to legal enactments as the remedy for tice. Women who have devoted their lives slavery, which contemplates the exercise of to the cause of the slave, have been sneeringso much compulsion as is necessary to en- ly told that the chimney corner was their apforce the anti-slavery mandates of "the pow- pointed sphere, and darning stockings their proper employment. We suppose, however, that Paul's dispensation may now be conment, and repudiating the doctrines taught sidered at an end in Salem, for we don't beby their leading editor in New England when lieve a single rebuke from the quarter referhe informed the Whigs and Democrats that red to, has been uttered against the presentathe use which he and his party made of the tion speech made by a woman, who, upon Sheep Hill, gave a banner to the Sons of Do ballots and bullets, and legislative enact- Temperance, even when she knew that the recipient of the banner and the respondent to her speech would be Henry W. Ambler!

Although we have our own opinion in re gard to the propriety of such an organization as the Sons of Temperance, we have no right, American people have been taught to not do we intend here to discuss the quesregard the Senate as a dignified and somewhat tion, except so far as we may advocate or op pose it upon anti-slavery grounds. We know vated above the excitements incident to com- that many Temperance men feel a strong obnon men. or if they possessed them were un- jection to all exclusive and secret societies. station by manifesting them on the floor of the order of the Sons was organized with the the Senate Chamber. There, the bitterness best of motives; but having seen the great a-of pro-slavery batred must wear a veil, the buse of power on the part of Masons and Odd ourtesies of debate, the outward seeming of Fellows, they dread giving their countenance politieness must be observed, whatever may to any society based upon similar principles; be the feelings which dwell in the hearts of this is a question for a Temperance, and not those who occupy it. But all this has been for an Anti-Slavery paper. Some may think entirely forgotten by at least two of its memsecrets which may not be revealed to their the ridiculous arrogance and murderous spirit mothers, their sisters, or their wives; while others object to the order upon this ground, denounce his brother Senator-John P. Hale and contend that nothing should pass in the Hall of the Sons which the members are prohibited from speaking of in the bosom of vorld over; and can refuse to stoop from his their families; that question is also to be settled by Temperance men as such, and not in ressor to grind the face of the poor; and the an anti-slavery meeting or newspaper. Some may affirm that there is a class of persons in community who cannot be reached by prin ciple, but may be taken captive by the rega lia of the order, its charm of secrecy, the high sounding titles of its officers and other like de vices. This may, or may not be true; we

But there is one objection to the order, which as abolitionists we urge in an antidown in political companionship with them slavery paper, and which is of so serious character that we are unable to understan how any one who really loves the slave, and who understands this trait in its character, in the bounds of the Constitution, they have can remain in connection with it. It receives the slaveholder into fellowship, and rejects the colored man. "No admittance here for niggers," is one of its regulations as clearly defined by its practice as though it were written over the Hall door of every Division of the order. It is true, this is not the printed law of all the State Divisionsthere would be no need for such in the more southern States-but the question of adm colored men has been fairly presented in sev eral of the States, and uniformly decided a gainst them. The fact that the order is, in reality as well as in name, a national organirate no inquiry, listen to no suggestion. The zation whose members recognize each other as brethren, having a right to be admitted, whethgently nor roughly; and in this we believe er at the North or at the South, to all the priviliges and immunities of membership in all South. As Henry Clay once declared, the the Divisions of the Order, is, of itself, sufficient evidence that the South considers i sound upon the subject of slavery. Its members-many of them doubtless in ignorance of its real character and practice, and verily ship, but coldly turns from the oppressed and persecuted colored man.

The order has taken for its motto "Love Purity, Fidelity." But when its members do not even go so far as to say, to the color but spurn him from their very threshold, and say to the colored man's oppressor, "Sit thou manifest a spirit of Hatred, of Corruption make application to become a member of the the Sons.

O. "Love" most rare, which treats with coldness and with insult the persecuted and oppressed !

O, "Punity" onsurpassed, which takes

( We have been asked to publish the published in another column. Persons wish-

Is it true?

in Illinois to whom the Bugle was forwarded by request of one of his friends get from the office; and in conclusion says:

The paper seems to me to be strongly ctured with infidelity, and I am not in fa-

lenge him to the proof. The question is not but it rests with E. S. Austin to show whereand perhaps it would be as well for him in the first place to define what he understands against the extension of slavery. lity, seeing that the phrase has a thousand and one different meanings. We positively assert, that to the best of our recollection, we have never advocated anti-govern-ment, anti-subbath, anti-bible or anti-christion doctrines; and if we are mistaken, E. S. A. can readily correct us by pointing to the passages he had in his mind when he penned the extract we have quoted.

It is true we have opposed the United States government, because it is pro-slavery. Is opposition to a single government for a ertain, specified cause, anti-governmentism? Then is the writer in the same condemnation aye, doubly condemned, for he is opposed to the government of Russia because it is des-potic, and to the government of Turkey beuse it is Mahommedan

It is true we have cried out against the hyperisy of those who pretend to regard the observance of the sabbath, but care not for the observance of the rights of man hallow days, but degrade humanily. Is this anti-sabbath doctrine? Then, if the writer bas a just claim to the name of abolitionist he is also anti-sabbath in principle.

It is true we have asserted that if the Bible nctions slavery, the Bible should be discarded by all who love the slave-by all who believe in a God of Freedom. Non can construe this into anti-hible doctrine un less they believe the Bible justifies slavery. Will the writer join issue with us here?

It is true we have declared that the mises able pro-slavery sects of this country have no claim to the name of christain; but we have ever insisted upon the duty of all to o bey the two great commandments upon which hang all the law and all the prophets—love to God and love to man. If this is to be an ti-christian, then must the writer regard Jean as anti-christian when he insisted upon their observance, and condemned the popular, phasaical, hypocritical religion of his day.

These vague charges that are often repe ted and never proved, have done, and will do injury to the cause of the slave if they are untrue. If true, the public should know it; and we freely offer our columns to E. S. Austin to publish the proof upon which they

An American Advertisement,

Among the curiosities of American literae which the 19th contury has produced. the following spectmen is among the most curious, though unhappily we cannot pro ounce it rare. It may perhaps be used by he historian of future ages to illustrate the barbarism of this nation, to prove our professions of Christianity and Democracy a lie, and stamp on our foreheads that brand of infamy which such practices richly deserve.

Only think of it! The undivided half of a MAN! offered for sale in Republican and Christian America, in the year of grace on thousand, eight hundred and forty eight.

We thank thee, O Lord, that we are not as other nations are, but are a free and christian people, living amid the full blaze of gospel light, and in the practice of christian vir-

FOR SALE.

FOR SALE.

J. McBrair, Jr. vs. J. S. Chamberlin.

Wm. Scott, f. m. c. vs. the same.

By virtue of two writs of Fi. Fs. to me directed by the Hon. O. P. Jackson, Associate Judge of the city court of New Orleans, I shall expose at public sale on the 29th of April, at 12 o'clock. M. at the New Exchange, corner of St. Louis and Chartres streets—the undivided half of the negro man mamed Milan, aged about 23 years, seized to

while the system is sustained by Northern and that one so mild, so calm, that no churchmen and statesmen, the North is the best field for anti-slavery operations. We officers which you have appointed and the control of the system of the sys

Profession vs. Practice.

In 1844 when Cassius M. Clay was electioneering for his cousin Henry Clay, he felt writes us that he is unwilling to take it lon- it necessary to make the following apology

"The paper seems to me to be strongly tinctured with infidelity, and I am not in favor of using anti-slavery principles as a hobby whereby to disseminate infidel sentiments. I had supposed that I was a strong anti-slavery man, but if to be anti-slavery. I must be anti-government, anti-sabbath, anti-bible and anti-christian, then I am no anti-slavery man. E. S. AUSTIN.

The insinuations contained in the foregoing extract are without any foundation; and as the writer will probably re-assert them among his friends and neighbors, we chal-

what may be the private opinion of one, or the election of another slaveholder, of one both of the editors-whether they are infidel who suggested the importation of Cuba bloodto his hetrodoxy, or infidel to his orthodoxy, hounds into Florida, and whose strongest but it rests with E. S. Austin to show where-in the Bugle has advocated infidel sentiments; on his successful butchery of the citizens of a neighboring country, who fell fighting

> FUGITIVE MEETING IN BOSTON .events at Washington were made the occasion of a large and enthusiastic meeting at Boston. A committee was appointed to em-ploy counsel for Drayton, Chester and Sayers; and if convicted, it was resolved to ca ry their case up to the United States Supreme Court, and there test the question who slavery in the District of Columbia exists by authority of Congress; and if it does, whether that body had any constitutional right to establish or continue it there. The South has not seen the end of this affair, and may yet be forced to confess that in the capture of the Schooner Pearl, she "caught a Tartar."

In Boston, on the 20th ult. ELIZABETH Pease, youngest child of William Loyd and Helen E. Garrison.

Russia.

The following manifesto has been issued by the Emperor Nicholas, and foreign papers say it was received with great enthusiasm. They do not however mention who were so enthu siastic-whether it was the few who are interested in sustaining a despotism, or the many who would be benefitted by its down-

Manifesto of the Emperor.—After the benefits of a long peace the West of Europe finds itself at this moment suddenly given over to perturbations which threaten with rain and overthrow all equal powers, and the whole Social system. Insurrection and anarchy, the offspring of France, soon crossed the German frontier and have appread themselves in the control of the c

German frontier and have apread themselves in every direction with an audicativy which has gained new force in proportion to the concessions of the governments.

This devastating playue has at last attacked our allies the Empire of Austria and the Kingdom of Prusia, and to-day, in its blind fury, menaces our Russia—that Russia which God has confided to our care. But Heaven forbid that this should be. Faithful to the example handed down from our ancestors, having invoked the aid of the Omnipstent, we are ready to encounter our enemies from

example handes down from our successors, having invoked the sid of the Omnipotent, we are ready to encounter our enemies from whatever side they may present themselves, and without sparing our own person, we will know how indissolubly united to our holy country, to defend the honor of the Russian name and the inviolability of our territory.

We are convinced that every Russian, that every one of our faithful subjects will respond with joy to the call of his sovereign.—Our ancient war-cry—for our faith, our sovereign, and our country—will once again lead us on the path of victory, and then with sentiments of humble gratitude, as now with feelings of holy hope, we will all cry with one voice, God is on our side. Understand, this, ye people and submit, for God is on our side. Given at St. Petersburg, 14th of March, in the year of Grace, 1848, and the 22d of our reign. 23d of our reign

Mob at Washington.

The National Era at Washington City, has been mobbed. Some account of it will be found in another column. Is not this glorious! At the very time when we are congratulating France and the rest of the Old World upon the establishment of the liberty of the press, our redoubtable, freedom-loving, brawling republicans are busy putting it down at home. No doubt but this is a great country; and we nee the people, and wisdom surely will dis with us—freedom will never think of breathing after her great North American champions shall have passed off the stage.—Look at it, you poor cowardly, craven, De-Look at it, you poor cowardly, crav mocratic and Whig "white slaves." who after monopolizing to yourselves the right to make laws for the Nation, have prostituted the ballot box, to so vile a use as prostituted the battot box, to be the build and taxing women to raise money to build and taxing women to rous National Capitol to lock atrests—the undivided half of the negro man named Milan, aged about 28 years, seized to satisfy the judgment rendered in the above cases.

Terms cash.

B. Beauregard, Marshal.

Meeting at Benton.

Wm. Stedman, Truman Case, and Isaac Trescott, will hold an anti-slavery meeting at Benton, commencing on Satorday the 27th inst., at 2 P. M., and continuing throughout the next day. O. Figure of the sext day.

Ne wish to call the attention of our readers to the aftertisement of Jno. Hitchcock published in another column. Persons wishing to subscribe for Periodicals will, we think, find it much to their advantage to apply to him or his agents as they will thus secure.

Ne which to call the attention of our readers to the aftertisement of Jno. Hitchcock published in another column. Persons wishing to subscribe for Periodicals will, we think, find it much to their advantage to apply to him or his agents as they will thus secure while the system is (sustained by Norther and that one so mild, the care and fost the published in another column. Persons wishing to subscribe for Periodicals will, we think, find it much to their advantage to apply to him or his agents as they will thus secure and estatement, the North is the seven at much to the content like base unoney" as John Randolph said you should be; we would like to he counter like base unoney" as John Randolph said you should be; we would like the content like base unoney" as John Randolph said you should be; we would like the counter like base unoney" as John Randolph said you should be; we would like the counter like base unoney" as John Randolph said you should be; we would like the counter like base unoney" as John Randolph said you should be; we want you are, of what you are, or want you are, or what you are doing. For our own individual part we cannot see what use you read you are, or what you are of unless to do the bidding of your masters like other slaves. Look at your National Capitol at this moment even what you are of, unless to do the bidding of your masters like other slaves. Look at your National Capitol at this moment even when you are, or what you are, or w Those persons who have made pledges to the Western Peace Society, are requested to send them immediately to the Treasurer.

These persons who have made pledges to the Western Peace Society, are requested to send them immediately to the Treasurer.

These persons who have made pledges to what they want, at publishers prices and free churchmen and statemen, the North is the look at your jails, which you have appointed and according to the South until paying—engaged in catching and keeping poot, friendless, unoffeeding men, women and

children until they can be sold into hopele irredeemable bondage, in the rice swamps dank and lone! Oh, but you are a glorious set of servants for the chivalry! Just to see our tioneering for his cousin Henry Clay, he felt it necessary to make the following apology to those whom he asked to vote for a slave-holder this once.

"Yes, I will go yet further, and declare in the name of Christian Religion, and our Republican institutions, based professedly on the principle of "the greatest good of the greatest number," that no man, after the presidential election of 1844, when so much light shall have been shed on the subject should be deemed fit to role over a republican, christian people who shall violate, by holding slaves, the only true principles upon which either Christianity or Republicanism carrist and the test of philosophical scrutiny for a single moment.

In 1848 we find him a warm advocate of the election of another slaveholder, of one country—that she contrives to escap just share of the burdens of the Govern just share of the burdens of the Government while she monopolizes the offices—that she makes our treaties and our tariffs, and alters them at pleasure—that she has meanly surrendered our free territory and plunged us into a wasting war for the spread of slavery. Politicians of all parties acknowledge these things, and what do they do! Sit and whine, or fawn for favors at the feet of their mast ters.—Pittsburgh Saturday Visiter.

# Receip's.

Ed. Hambleton, Calcutta,	\$1.50-156
W. W. Walker, New Bedford,	1,00-190
Wm. Bailey, Salem,	1,00-186
Joseph Grissell, New Garden,	50-156
Sarah Tiehl. " "	1,00-194
Abraham Baker, Cool Spring,	1.00-194
Thomas Pennock, Zanesfield,	1,00-194
Jon. Nutt, Galena,	3.00-140
Jas. Westfall, Augusta,	1,10-140
Jesse West, Greenboro,	1,50-134
M. Simons, "	1.50-134
H. Cotten, Parkman,	1.00-87
E. S. Cornwell, Cherry Valley,	1,00-104
John Allen, Columbiana,	1,00-137
Sanford Honesty, "	1,00-188
Asa Garwood, "	50-151
H. L. Bangs, Richfield,	1,00-141
T. E. Ellsworth, "	1,00-145
Dr. J. Manly, Harrisville,	1,00-145
David Witwer, Union,	2,00-197
J. C. Hitchcock, Mesopotamia,	1,00-149
A. Ramsay, Allegheny City,	1,00-161
C. Holcomb, Hartsgrove,	1.75-159
L. Bissell, Austinburgh,	1,00-185
J. Low, E. Fairfield,	1,50-163
J. Richardson, Bucks, (2nd co.)	1,00-198
C. Mercer, Columbiana,	2,50-208
S. J. McConnell, E. Fairfield,	1,00-182
The state of the s	10 A TO 12 TO 12 A

Please take notice, that in the ne knowledgement of subscription money for the Bugle, not only is the amount received placed opposite the subscribers name, but also the number of the paper to which he has paid, and which will be found in the outside column of figures.

# WESTERN ANTI-SLAVERY FAIR.

The result of the effort made last year by The result of the effort made last year by the Abolitionians of the West, to hold an Anti-Slavery Fair, was abundantly graiffying; and fully demonstrated the practicability and usefulness of the plan. The Call was promptly responded to by many, the avails of whose labor greatly aided the Western Anti-Slavery Society, and enabled it to prosecute its work with renewed vigor. The exigencies of the cause demand as much sacrifice and effort now as were needed then. The victory of Freedom is not yet won—the clank of the bondman's fetters has not yet ceased—American women are still chattelized and imbruted. The blighting influence that slavery has extended over the South and over the North, still exists—the Church is not yet purified of its iniquity, nor the State redeemed from its degree the state of the state redeemed from its tended over the South and over the North, still exists—the Church is not yet purified of its iniquity, nor the State redeemed from its degradation. We therefore, friends of the Slave, appeal to you again—we appeal to your love of Liberty—to your reverence for the Eternal principles of Right; and ask you to bring this year another offering that may be used for the dissemination of Anti-Slavery Truth—for the increase of Anti-Slavery knowledge.

No inconsiderable portion of the domations at last year's Fair, was derived from the Far-

knowledge.

No inconsiderable portion of the donations at last year's Fair, was derived from the Farmer, the Mechanic, the Merchant and the Manufacturet—will they not be as generous now as then, and each give ungrudgingly and liberally that which he has to bestow? Articles that cannot readily be transported to the Fair, may, with a little effort, be converted into money, or exchanged for goods that can be carried. Those who wish to aid in this work, need not be at a loss hew to labor.—Where Sewing Circles are not already in operation, may we not confidently hope they will speedily be organized, that their varied gifts of beautiful and fancy articlus may not be wanting?

The special object of the proposed Fair is to aid the Westers Anti-Slavery Society; and all funds there received will be placed in its Treasury—no goods are solicited, and none will be sold for the benefit of any other object. Those who, are willing to assist this Society in sustaining its various agencies for promoting Anti-Slavery agitation, for heatening the redemption of the enslaved, are ennestly invited to join us. We labor not for the furtherance of any measures that invoke the aid of brute force. It is by the strength of moral power we would tear down the strong holds of oppression—it is by establishing righteous principles we would secure for all an inheritance of Freedom. If you who profess to be the friends of the Slave, are really with us in this contest between Truth and Error—between Slavery and Liberty really with us in this contest between Truth and Error—between Slavery and Liberty— we shalt expect your cordial co-operation. The Fair will be held at the time and place next Annual Meeting.

STATES THE STREET STREE PHEBE ANN CARROLL, RAVERIA, HARRIET N. TORREY, Porkman, ELLEN CLARE, Wadsworth,

# POETRY.

# The Grand-Mother.

BY MRS. LYDIA JANE PIERSON.

Yes, she is old and very feeble now,

There is a shidow in her faded eyes, he hairs are white upon her shrivel'd brow, And beauty's shroud o'er all her features

She has not strength to walk, but all day I long Sits wearily and meekly in her chair. While round her moves the young and active

throng, impeli'd by hope, by love, by want, or

They beed her not-not deem that she can

feel
An interest in their toil, their joy, or care;
hey cannot see the heart that loveth still,
And yearneth for them with a constant
prayer.

But when the youngest of the household

Creeps lovingly to dear grand-mainma's Soon to the bright brow moves the wither'd

And gentle loving words the young one

And when she sitteth with her head reclin'd, And for duit eyelids closed as if in sleep, if ye could see the thoughts that move her

mied.
The lightest hearted of ye all would weep

And wealth with all its treacherous blas-

Of loved ones, bright with hope, and joy, and youth, Who cluster'd round her in life's blessed

spring, Whose hearts replied to hers with earnest

Whose friendship seem'd a pure, immortal

And she is young and beautiful again, Belov'd and loving, honor'd and caress'd; Then come the shades of sorrow, care and And white shrouds fold again the marble

She starteth from her reverie with a groan-

All gone—they are all gone—she nurmur low—

Ah, none can tell how desolate and lone

The heart of that old woman feeleth now

But see, she lifteth her dim eyes to heaven And prays—for what!—for patience to en-dure

A little longer—till the veil is riven Which shots her from the world v

A little longer! Oh, if ye can feel, Bear with her-chertsh her-that space—
Do all she asketh with a cheerful zeal.
Fulfil the wish she faileth to express.

And listen reverently unto her words,

For they are full of wisdom, garner'd up Along life's paths, which she hath well ex-plor'd, Proving all traits and tasting every cup.

And when she telleth you of days of yore, Indulge her, and with piens'd attention how,

For Hope's sweet voice is heard by her no

And all her treasures are with Memory

Memory, which keepeth fresh within her breast
All buds and roses of the loves of youth-She loves to count them o'er, and then is bleat

In dwelling on their excellence and truth. Bear with her-love her yet a few days

She hath loved much, and suffered-nov

ne sitteth meekly on life's twilight shore, And listeneth for the welcome water. Death.

An Hour at he Old Play-Ground.

I sat an hour to-day, John, I sat an hour to-day, Jenn,
Beside the old brook stream;
Where we were school-boys in old times.
When manhood was a dream;
The brook is choked with falling leaves,
The pond is dried away,
I scarce believe that you would know
The dear old place to-day!

The school-house is no more, John,

Beneath our locust trees.
The wild rose by the window side,
No more waves in the breeze;
The scattered stones look desolate,
The scattered stones look desolate,
The scat they rested on
Has been ploughed up by stranger hands,
Since you and I were gone.

The chestnut tree is dead, John, The chestnat tree is dead, John, And what is sadder now,
The broken grape-wine of our swing Hangs on the withered bough; I read our names upon the bark,
And found the pebbles rese,
Little up beneath the hollow side,
As we had piled them there.

Beneath the grass-grown bank, John, I looked for the old spring. That bubbled down the alder path, Three paces from the swing; The rushes grow upon the brink, The pool is black and bare. And not a foot, this many a day, It seems, has trodden there.

I took the old blind road, John, That wandered up the hill;
'Tis darker than it used to be,
And seems so lone and still;
The birds sing jet upon the honghe, Where once the sweet grapes hung, Where all our voices rung.

I sat me on the fence, John, That lies as in old times,
The same half pannel in the path,
We used so oft to climb,
And thought how o'er the bars of life Our playmates had passed on, And left me counting on the spot, The faces that are gone.

MISCELLANEOUS

From the Saturday Evening Post. The Eleventh Commandment.

'Is there a good fire in the little spare room, Jane I's said Mr. Wade, a plain country farmer, coming into the kitchen where his good wife was busy in preparing for supper.

'Oh, yes, I've made the room as comfortable as can be,' replied Mrs. Wade; 'but I wies you would take up a good armful of, wood new, so that we won't have to disturb Mr. N—, by going into the room after he gets here.

'If he should come this evening,' remarked the husband. 'But it is getting late, and I'm afraid he won't be here before the morning.'

I'm attast we will be along soon. I have felt all day as if he were coming. I want to see him very much.

'They say he is a good man, and preaches most powerfully. Mr. Jones heard him in New York, at the last Conference, and he tells me he never heard such a sermon as he gave them. It cut right and left, and his words went home to every heart like arrows of con-

'I hope he will be here this evening,' .re-marked the wife, as she put some cakes in

'And so do I,' remarked Mr. Wade, as he turned away, and went out to the wood pile for an armtul of wood for the expected min-

iter's room.

It was Saturday afternoon, and nearly sundown. Mr. N——, who was expected to arrive, and for whose comfort every preparation in their power to make, had been completed by the family at whose house he was to stay, was the new Presiding Elder of B—— District, in the New Jersey Conference. Quarterly meeting was to be held on the next day, which was Sunday, when Mr. the next day, which was Sunday, when Mr. N—was to preach, and administer the ordinances of the church. Being his first visit to that part of the District, the preacher was known to but few if any of the members, and they all looked forward to his arrival with interest, and were prepared to welcome him with respect and affection.

The house of Mr. Wade was known as the minister's home. For years, in their movements through the circuit, the preach

with respect and affection.

The house of Mr. Wade was known as the 'minister's home.' For years, in their movements through the circuit, the preachers, as they came round to this in the field of their appointed labor, were welcomed by Brother and Sister Wade, and the little spare chamber made comfortable for their reception. It was felt by those hones-thearted people, more a privilege than a duty thus to share their temporary blessings with the men of God who ministered to them in holy things. They had their weaknesses, as we all have. One of these weaknesses consisted in a firm belief that they were deeply imbued with genuine religion, and regarded things apiritual above all worldly considerations. They were kind, good people certainly, but not as deeply read in the lore of their own hearts, not as familiar with the secret springs of their own actions, as all of us should desire to be. But, this was hardly to be wondered at, seeing that their position in the church was rather elevated as compared with those around them, and they were the subjects of little distinguishing marks, flattering to the natural man. While Mr. Wade was splitting a log at the wood-pile, his thoughts on the new Tresiding Eider, and his feelings warm with the anticipated pleasure of meeting and entertaining him, a man of common appearance approached along the road, and when he came to where the framer was, stood still and looked at him until he had finished cutting the log, and was preparing to lift the cleft pieces in his arms.

\*\*Rather e cold day, this, 'said the man.

\*\*Rather e cold day, this,' said the man.

\*\*Yee, rather,' returned Mr. Wade, a little stant.

\*\*The housely me all length concluded, the man buttoned up his coat and drew on his face, cold and piercing. For a moment or two he atolous, it is had only the cold with his hand upon the door, and then closing it, he turned back into the

his arms.

'Rather s cold day, this,' said the man.
'Yes, rather,' returned Mr. Wade, a little indifferently, and in a voice meant to repulse the stranger, whose appearance did not impress him very favorably.

'How far is it to D——?' inquired the

Three miles, replied Mr. Wade, who, having filled his arms with wood, was beginning to move off towards the house.

So far? said the man, in a tone that was slightly marked with hosistation. "I thought it was but a little way from this." Then, with an air of hesitation, and speaking in a respectful voice, he added; 'I would feel obliged if you would let me go in and warm myself. I have walked for two miles in the cold, and as D. is still three miles cold, and as D——— is still three miles off, I shall be chilled through before I get

off, I shall be chilled through percet a genthers.'

So modest and natural a request as this, Mr. Wade could not refuse, and yet, in the way he said—'Oh, certainly,' there was a manner that betrayed his wish that the man had passed on and preferred his request some where else. Whether this was noticed or not, is of no consequence; the wayfarer, on this assent to his request, followed Mr. Wade

into the house.

'Jane,' said the farmer, as he entered with the stranger, and his voice was not as cordial as it might have been; 'let this man warm himself by the kitchen fire. He has to go all the way to D——— this evening, and says he is cold.'

numerous patches, darns, and other evidences of needle work, applied long since its origi-nal manufacture. His cow-hide boots, tho

'You can sit down there, 'said Mrs. Wade, a little ungraciously, for she felt the presence of the man, just at that, particular juncture, as an intrusion; and she pointed to an old chair that stood near the fire place, in front of which was a large Dutch oven containing some of her best cream short cakes, prepared capecially for Mr. N—the new Presiding Elder, now momentarily expected.

'Thank you ma'am,' returned the stranger, as he took the chair, and draw up close to the blazing hearth, and removing his thick woollen gloves, spread his hands to receive the genial warmth.

to the blazing hearth, and removing his whick woollen gloves, spread his hands to receive the genial warmth.

Nothing more was said by either the stranger or Mr. Wade, for the space of three or four minutes. During this time, the good housewife passed in and out, once or twice, busy as she could be in looking after supper affairs. The lid of the ample Dutch own had been raised once or twice, and both the eyes and nose of the traveller greeted with a pleasant token of the good fare soon to be served up in the family. He was no longer cold; but the sight and smell of the cakes and other good things in preparation by the lady, awakened a sense of hunger, and made it keenly felt. But, as the comfert of a little warmth had been so reluctantly bestowed, he could not think of trespassing upon the farmer and his wife for a bite of supper, and so commenced drawing on his heavy woollen gloves, and buttoning up his old gray coat. While occupied in doing this, Mr. Wade came into the kitchen, and said—

'I'm afraid, Jane, that the minister won'the along this evening. It's after sun-down, and begins to grow duskish.'

'He ought to have been here an hour ago,'returned Mrs. Wade, in a tone of disappointment.

'It's getting late, my friend, and D——is

'It's getting late, my friend, and D-'It's getting late, my friend, and D——is a good distance shead,' remarked the farmer, after standing with his back to the fire, and regarding for some moments the stranger, who had taken off his gloves, and was slowly unbuttoning his coat again.

'It's three miles, you say !'
'Yes, good three miles, if not more; and it will be dark in half an hour.'

'What direction must I take !' inquired the stranger.

ranger.

You keep along the road until you to the

You keep along the road unity you come to the meeting house on the top of the hill, half a mile beyond this, and then you strike off to the right, and keep straight on.'
What meeting house is it?
The D——Methodist Meeting Heuse.'

You are expecting the minister, I think you just now said !'
Yes. Mr. N\_\_\_\_\_, our new Presiding

you just now said?

Yes. Mr. N.—, our new Presiding Elder, is to preach to-morow, and he was to have been here this afterneon.

He is to stay with you?

Certainly he is. The preachers all stay at my house.

The man got up, and went to the door and looked out.

Couldn't you give me a little something to eat before I go, he said, returning. I havn't tasted food since this morning, and feel a little faint.

Jane, can't you give him some cold meat

get through with his supper. The latter, after eating for a short time with the air of a man whose appetite was keen, began to discuss the meat and bread with more deliberation, and occasionally to ask a question or make a remark, the replies to which were not very gracious, although Mr. Wade forced himself to be as polite as he could be.

The homely meal at length concluded, the man buttoned up his coat and drew on his coarse woollen gloves again, and thanking Mr. and Mrs. Wade for their hospitality, opened the door and looked out. It was quite dark, for there was no moon, and the sky was veiled in clouds. The wind rushed into his face, cold and piercing. For a moment or two he stood with his hand upon the door, and then closing it, he turned back into the house, and said to the farmer.

You say it is still three miles to D.——!

'I do,' replied Mr. Wade, coldly. 'Isaid so to you when you first stopped, and you ought to have pushed on like a prudent man. You could have reached there before it was quite dark.'

But I was cold and hungry, and mish.

You could have reached there before it was quite dark.'
But I was cold and hungry, and might have fainted by the way.'
The manner of saying this touched the farmer's feelings a little, and caused him to look more parrowly into the stranger's fee than he had yet done. But he saw nothing more than he had already seen.
You have warmed and fed me, for which I am thankful. Will you not bestow another act of kindness upon one who is in a strange place, and if he goes out in the darkness may lose bimself and perish in the cold?

lose bimself and perish in the cold?

The peculiar form in which this request was made, and the tone in which it was uttered, put it almost out of the power of the

farmer to say no.
Go in there and sit down, he answered, joining to the kitchen, and I will see my wife, and hear what she has to say.'
And Mr. Wade went into the parlor where the supper table stood, covered with a snow-white cloth, and displaying his wife's set of blue-sprigad chins, that were only brought out on special occasions. Two tall mould candles were burning thereon, and on the hearth blazed a cheerful hickory fire.
'Hasn't that old fellow gone yet!' saked Mrs. Wade. She had heard his voice as he returned from the door.

returned from the door.
'No. And what do you suppose? He

wants us to let him stay all night.'
'Indeed, and we'll do no such thing! We can't have the likes of him in the house, no

can't have the likes of him in the house, no how. Where could he sleep?'
Not in the best room, even if Mr. N—shouldn't come.'
No, indeed?'
But I really don't see, Jane, how we can terr him out of doors. He doesn't look like a very strong man, said it's dark and cold, and full three miles to D—"
'It's too much! He ought to have gone on while he had daylight, and not lingered here as he did until it got dark.'
We can't terr him out of doors, Jane; and its no use to think of it. He'll have to stay now.'

But what can we do with him?'
'He seems like a decent man, at least; and don't look as if he had any thing bad about him. We might make him a bed on the floor somewhere.'
'I wish he had been to Guinea before he came here!' said Mrs. Wade, fretfully. The disappointment the conviction that Mr. N. would not arrive occasioned her to feel, and the intrusion of so unwelcome a visitor as the stranger, completely unhinged her mind.

stranger, completely unhinged her mind.
Oh, well, Jane, replied her husband, in a soothing voice, never mind. We must make the best of it. Poor man! He came to us tired and hungry, and we have warmed him and fed him. He now asks shelter for the night, and we must not refuse him, nor grant his request in a complaining, reluctant spirit. You know what the Bible says about

Angels! Did you ever see an angel look like htm?

Having never seen an angel, said the husband, smiling. I am unable to speak as to their appearance.

This had the effect to call an answering smile to the face of Mrs. Wade, and a better feeling to her heart. And it was finally agreed between them, that the man, as he seemed like a decent kind of a person, should be permitted to occupy the minister's room, if that individual did not arrive, an event to which they both now looked with but small expectancy. If he did come, why the man would have to put up with poorer accommodations.

\*Having never seen an angel,' said the husband, smiling,' I am unable to speak as to the the seed of Mrs. Wade, and a better feeling to her heart. And it was finally agreed between them, that the man, as he seemed like a decent kind of a person, should be permitted to occupy the minister's room, if that individual did not arrive, an event to which they both now looked with but small a expectancy. If he did come, why the man would have to put up with poorer accommodations.

When Mr. Wade returned to the kitchen, where the stranger had seated himself before the fire, he informed him that they had decided to let him stay all night. The man expressed in a few words, his grateful sense of the kindness, and then became silent and thoughtful. Soon after, the farmer's wife, giving up all hope of Mr. N.——'s arrival, had supper taken up, which consisted of coffee, warm cream short cakes, and aweet cakes, broiled han, and broiled chicken. After all was on the table, a short conference was held as to whether it would not do to invite the stranger to take supper. It was true, they had given him as much bread and bacon as he could eat; but then, as long as he was going to stay all night, it looked too inhospitable to sit down to the table and not ask him to join them. So, making a virtue of necessity, he was kindly asked to come in to supper a lambar to suite of necessity, he was kindly asked to come in to supper a lambar to suite of necessity, he was kindly asked to come in to supper a lambar to suite of necessity, he was kindly asked to come in to supper a lambar to suite of necessity, he was kindly asked to come in to supper a lambar to the control of the minister. The day was cold, and Mr. Wade, after decoming thom to gay as are look out for the minister are from the windown near which he usually state. Others, from the same cause, followed to go in, and keep a near look out for the minister at the door each time it opened, was a little surprised to see his guest of the previous night enter, and come slewly along the com to join them. So, making a virtue of neces-sity, he was kindly asked to come in 10 sup-per, an invitation which he did not decline. Grace was said over the meal by Mr. Wade,

Grace was said over the meal by Mr. Wade, and then the coffee was poured out, the bread helped and the meat served.

There was a fine little boy of some five or aix years old at the table, who had been brightened up and dressed in his best in order to grace the minister's reception. Charley was full of talk, and the parents felt a natural pride in showing him off, even before their humble guest, who noticed him particularly, although he had not much to say.

\*Come, Charley, said Mr. Wade, after the meal was over, and he east leaning back in his chair, can't you repeat the pretty hymn mamma learned you last Sunday?

\*Charley started off, without further invitation, and repeated, very accurately, two or

Charley started off, without further invitation, and repeated, very accurately, two or
three verses of a new campioneeting hymn
that was just then very popular.

'Now let us hear you say the Commandments, Charley,' spoke up the mother, well
pleased with her child's performance. And
Charley repeated them with the aid of only a
little prompting.

"How many Commandments are there!"
asked the father.

asked the father.

The child hesitated, and then looking up at the stranger, near whom he sat, said, inno-

The man thought for some moments, and id, as if in doubt—
• Eleven, are there not?
• Eleven!\* ejaculated Mrs. Wade, looking towards the man with unfergned surprise.
'Eleven!' said her husband, with more of rebuke than astonisment in his voice. 'Is it possible, sir, that you do not know how many Commandments there are! How many commandments there are! How many the commandments there are! many Commandments there are? How na-ny are there, Charley! Come! Tell me;

"Ten,' said the child.

'It does, certainly.'
'Well! What more do you want! Can't 'Well! What more do you want? Can't you believe the Bible?'
'Oh, yes. I believe the Bible, and yet, somehow it strikes me that there must be eleven commandments. Hasn't one been added somewhere else?'

somewhere else i'

Now this was too much for Brother and Sister Wade to beer. Such ignorance on sacred matters they felt to be unpardouable.—

A long lecture followed, in which the man was scoided, admonished, and threatened with Divice indignation. At its close, he modestly asked if he might have the Bible to read for an hour or two, before retiring for the night. This request was granted with more pleasure than any of the preceding ones. Shortly after supper the man was conducted to the little spare room, accompanied by the Shortly after supper the man was conducted to the little spare room, accompanied by the Bible. Before leaving him alone, Mr. Wade felt it to be his daty to exhort him on spiritual things, and he did so most earnesstly for ten or fifteen minutes. But he could not see that his words made much impression, and he finally left his guest, lamenting his ignorance and obduracy.

In the morning, the man came down, and meeting Mr. Wade, asked him if he would be so kind us to lend him a razor, that he

spirit. You know what the Bible says about out arrived. I cutertaining angels unawares. Where is Mr. N——!' inquired a dozen voices, as a little crowd gathered around like him?

the farmer.

'He hasn't come yet. Something has detained him. But I still look for him; indeed,

'Thank you,' returned the man, in a com-posed voice. 'It is very comfortable here.'
But you are in the pulpit! You are in the pulpit, sir!'
Oh, never mind. It is very comfortable here.' And the man remained immoveable. Mr. Wade, feeling much embarrassed, urn-ed away, and went down, intending to get a brother 'official' in the church to assist him in making a foreible section of the man from in making a forcible ejection of the man from the place he was descrating. Immediately upon his doing so, however, the man arose, and standing up at the desk, opened the hymn book. His voice thrilled to the very finger ends of Brother Wade, as, in a dist

> "Help us to help each other, Lord, Each other's cross to bear; Let each his friendly aid afford, And feel a brother's care."

And feel a brother's care."

The congregation arose after the stranger had read the eutire hymn, and he then repeated the two first lines for them to sing. Brother Wade usually started the tunes. He tried it this time and went off on a long metre tune. Discovering his mistake at the second word, he balked, and tried it again, but now he atumbled on short metre. A musical brother here came to his aid, and led off with an air that suited the measure in which the hymn was written. After the singing, the congregation kneeled, and the minister, for no one now doubted his real character, addressed the Throne of Grace with much feror and elo-Throne of Grace with much fervor and elo-quence. The reading of a chapter from the Bible succeeded to these exercises. Then there was a deep pause throughout the room in anticipation of the text, which the preach-

there was a deep pause throughout the room in anticipation of the text, which the preacher prepared to announce.

Brother Wade looked pale, and his hands and knees trembled—Sister Wade's face was like crimson, and her heart was beating so loud that she wondered whether the sound was not heard by the sister who sat beside her. There was a breathless silence. The dropping of a pin might almost have been heard. Then the fire, emphatic tones of the prescher filled the crowded room:

'A new Commandment I give unlo you, that

A new Commandment I give unto you, that you love one another?

Brother Wade had bent forward to listen,

ny are there, Charley! Come! Tell me; you know, of course.'

Ten,' said the child.

Right, my son,' returned Mr. Wade, with a smile of approval. Right! Why, there isn't a child of his age within ten miles who can't tell you that there are ten Commandments and the stranger.

When I was a listle hoy, I used to read in it sometimes. But, I am sure I thought there were eleven Commandments. Are you not mistaken about there being only ten!'
Sister Wade listed her hands in unseigned astonishment, and exclaimed.

Could any one believe it! Such ignorance of the Bible!

Mr. Wade did not reply, but he arose, and going to one corner of the room where the Good Book lay upon a small mahogany stand, brought it to the table, and pushing away his plate, cup and saucer, laid the volume before him, and opened to that portion where the Commandments are recorded.

There!' he said, placing his finger upon a proof of the stranger's error. There! look for yourself!'

The man came round from his side of the table, and looked over the farmer's shoulder.

There! Ten—d'ye see!'

There man came round from his side of the table, and looked over the farmer's shoulder.

There! I me: "Mere he with marked impatience in his voice." It does, certainly."

Well! What more do you want! Can't you helieve the Bible!'

Well! What more do you want! Can't you helieve the Bible!'

"Here he is," said two or three, opening the way to where the farmer should.

"Here he is," said two or three, opening the way to where the farmer should.

"Here he is," said two or three, opening the way to where the farmer should.

"Here he is," said two or three, opening the way to where the farmer should.

"Here he is," said two or three, opening the way to where the farmer stood.

The preacher advanced, and extending his

· How do you do, Brother Wade? I am 'How do you do, Brother Wade! I am glad to see you. And where is Sister Wade!

Sister Wade was brought forward, and the preacher shook hands with them heartily, while his face was lit up with smiles.

'I betieve I am to find my way home with you!' he said, as if that were a matter understood and settled.

Before the still embarrassed brother and sister could reply, some one saked—

Before the still embarrassed brother and sister could reply, some one asked—sister could reply, some one asked—' How came you to be detained so late?—' How came you to be detained so late?—' You were expected last night. And where as conducted anied by the mon spirituer earnestly for could not see pression, and impossion, and impossion, and impossion in the came so cold and weary that I found it necessary to ask a farmer not far away from the month of the would have a similar of the world in the would in the would also come the rest of the way on foot. But I became so cold and weary that I found it necessary to ask a farmer not far away from here, to give me a night's lodging, which he was kind enough to do. I thought I was much nearer my journey's end than I had supposed.

This explanation was satisfactory to all par-

might remove his beard, which did not give his face a very attractive aspect. His request was complied with.

'We will have family prayer in about ten minutes, said Mr. Wade, as he handed him a razor and shaving box.

In ten minutes the man appeared and behaved himself with due propriety at family worship. After breakfast he thanked the farmer and his wife for their hospitality, and departing, went on his journey.

Ten o'clock came, and Mr. N—had not yet arrived. So Mr. and Mrs. Wade started off for the meeting house, not doubting the history were disappointed. A goodly number of people were lasted the meeting house, and at goodly number outside, but the minister had not arrived.

"Where is Mr. N—1' inquired a dog-

MANUEACTURER OF

CARRIAGES, BUGGIES, SULKIES, &c. A general assortment of carriages constants on hand, made of the best materials and a the neatest style. All work warranted. Shop on Main street, Salem, O.

# JAMES BARNABY. PLAIN & FASHIONABLE TAILOR.

Cutting done to order, and all work warranted.
Corner of Main & Chestnut streets, Salem,

DRY GOODS & GROCERIES. BOOTS and SHOES, (Eastern and Wes-tern.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at

TRESCOTTS,
Salem, O. 1st mo. 30th.

C, DONALDSON & CO. HOLESALE & RETAIL HARDWARE MERCHANTS Keep constantly on hand a general assortment of HARDWARE and CUTLERY.

No. 18, Main street, Cincinnati. January, 1848.

BENJAMIN BOWN, WHOLESALE AND RETAIL GROCER, TEA-DEALER, FRUITERER, AND DEALER IN
Pillsburgh Manufactured Articles.

# No. 141, Liberty Street, PITTSBURGH. PERIODICAL PUBLICATIONS.

The undersigned has established a general The undersigned has established a general publishing office for periodical publications, in Cleveland, O. The "Herald of Truth." "Nineteenth Century," "Massachusetts Review," "Howitt's Journal," "American Floran," Agricultural and Horticultural publications, litustrated "Natural History," "Home Magazine." "Parley's Library," The English Reviews and Magazines. In short any of the American or English publications will be promptly forwarded to those ordering them. He has made arrangements to furnish the citizens of Salem and vicinity—as well as all other prominent places of Northern Ohio—with any of these periodicals free of postage, and at the publishers' prices.

Subscriptions received by Moses D. Gove, (who has specimen Nos. of several periodicals) or at the Book Store of David L. Galbrath, Salem, where the publications will be delivered to subscribers each month as they become due.

be delivered to subscribers cannot they become due.

Those wishing to subscribe for Periodicals to be sent by mail, can be furnished with whatever they may desire, by applying by letter (post paid) to

JNO. HITCKCOCK,

Dear Office Buildings,

Post Office Buildings, Cleveland, O. OF THE SUBSCRIBERS take this opor THE SUBSCRIBERS take this op-portunity of informing their, friends and the public generally that they have commenced the Wholesale Grocery Commission and For-warding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable.

Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati HIRAM S. GILMORE, ROBERT PORTER, AUGUSTUS O. MOORE. Cincinnati, May 4, 1847.

Agents for the "Bugle."

OHIO. New Garden; David L. Galbreath, and T New Garden; David L. Galbreat, Vickers.
Columbiana; Lot Holmes.
Cool Springs; Mahlon Irvin.
Berlin; Jacob H. Barnes.
Marlboro; Dr. K. G. Thomas,
Canfield; John Wetmore, owellville; John Bissell. oungstown; J. S. Johnson, and Wm Bright.

Bright.
New Lyme; Marsena Miller.
Selma; Thomas Swayne.
Springhoro; Ira Thomas.
Harveysburg; V. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickenson.
Columbus; W. W. Pollard.
Georgetowa. Buth Cone. Columbus; W. W. Pollard.
Georgetown; Rath Cope.
Bundysburg; Alex. Glenn.
Farmington; Willard Curtis.
Obio City; R. B. Dennis.
Newton Falls; Dr. Homer Earle.
Ravenna; Joseph Carroll.
Hannah T. Thomas; Wilkesville.
Southington; Caleb Greene.
Mt. Union; Joseph Barnady.
Malta; Wm. Cope.
Richfield; Jerome Hurlburt, Elijah Pees
Lodi; Dr. Sill.
Chester × Roads; H. W. Curtis.
Painesville; F. McGrew. Creater's Roads; H. W. Curtis,
Paineaville; F. McGrew.
Franklin Mills; Isauc Russell.
Granger; L. Hill.
Hartford; G. W. Bushnell.
Garrettaville; A. Joiner.
Andover; A. G. Garlick and J. F. White

ore. Achor Town; A. G. Richardson. INDIANA. Winchester; Clarkson Pucket. Economy; Ira C. Mauleby. PENNSYLVANIA.

Pittsburgh H. Vashen.